

THOUGHTS AS THEY
HAVE COME TO ME
IN QUIET HOURS

BY
EBBA VICTORIA KREBS



Class BY 6943

Book .K 87

Copyright N^o _____

COPYRIGHT DEPOSIT



FRANTZ ASSISI
(Thirteenth Century)

THOUGHTS AS THEY HAVE
COME TO ME IN QUIET HOURS

BY *(Krebs)*
EBBA VICTORIA KREBS

11



FROM
1898-1916

BX6943
K87

COPYRIGHT, 1916
BY EBBA VICTORIA KREBS

Press of
J. B. LIPPINCOTT COMPANY
EAST WASHINGTON SQUARE,
PHILADELPHIA

✓
DEC 30 1916

©Cl.A 453389
no 1

Most of the thoughts in this pamphlet are on Christian Science. Should any be amiss, the fault is my lack of understanding, and not an intended desire to interpret Christian Science my own way.

E. V. K.

THOUGHTS AS THEY HAVE COME TO ME

FRANTZ ASSISI

An old peasant once came to Frantz Assisi and said to him; "I pray thee, dear Master, to be what we simple folk hereabout thinkest thou to be, for as such we need thee."

These are words we, especially as Christian Scientists, can take to heart.

Knowing our ideals are high, the world expects us to have already reached those ideals; but finding us wanting, they turn away from us with contempt, and confounding Christian Scientists with Christian Science they also feel contempt for the Science.

We have high ideals to be sure, and nobody more than we ourselves can regret our inability to live up to them. So let us try, let us strive daily to live up to our ideals as nearly as possible; be as good as the world expects us to be, and thinks us to be, for as such the world needs us.

1910

THINKING

If we only were as careful with our thinking, as we are with our outward appearance, what fine creatures many of us would be!

But who would like to be noticed too much, if our thoughts were visible?

How many there are whose greatest aim is to be

noticed outwardly? They would consider it a lost day in which nobody had noticed their new finery, hat, frock, etc.

Would they, or we, only count that day lost in which our thoughts have not been fit for analyzing!

1898

CURIOSITY

“What is Christian Science, I am very curious to know?” people have asked me.

Curiosity to know what Christian Science is will never lead them to understand it. God is not mocked, He sees the motive in each human heart; and we do not receive a gift as priceless as faith as a reward for curiosity.

1900

INCONSISTENCY

Ministers of the Gospel also pray to God for the recovery of the sick, but it seems with the idea that their prayers ought not to be heard. Because if the prayer of a Christian Scientist is heard, and the patient healed, the Ministers become infuriated and pronounce the healing the work of the devil.

1901

OLD AS ETERNITY

“It seems strange,” some will say, “that no person, no one of all the devout and truth seeking people in the world, ever happened to strike the right way of thinking—the way Mrs. Eddy has claimed to be the right one.” And then those people go on and want to make Mrs. Eddy out as a fraud and impostor.

I will ask those same people: How long was the

earth round,—how long had the law of gravitation existed,—how long electricity, X-rays, etc., before anyone discovered them and made their knowledge of those things or powers useful? Was Columbus therefore a fraud because he was the first to discover the earth was round, and are all scientific men frauds because they have discovered hitherto unknown powers?

1901

THE DEMAND TO PRAY UNCEASINGLY.

Prayer is communion with God. What is God? He is the Principle of all good; therefore you cannot think a right and good thought, without being in communion with God—Principle. We can imagine a state where all our thoughts would be good—this would be ceaseless praying—and possible—whereas the old idea of praying with folded hands and on bended knees would be a demand impossible to fulfil.

1902

THE DIFFERENCE

I used to say if it was so very hard to believe in C. S., as it really seems to be, I might by the same effort get myself to believe in Odin and Thor. But what if I could? Would I have gained anything in believing in Odin and Thor?—No! nothing. By believing in C. S. I have gained all there is to gain.

1903

When is it dark? When dense matter, the earth itself, comes between us and the sun. When are we in spiritual darkness? When mortal mind—materiality, the flesh and its desires—comes between us and the truths of spirit.

1904

It seems to me that from an orthodox standpoint humanity consists of three classes: The bad, the worse and the worst—and the highest we can expect to attain is to be bad—to be sure, mixed with some good. But is there any comfort or aspiration in such a view? No, the ideal can only be reached through: Good, better, best; by the realization that in every man is something good, from which the best some day will grow.

February, 1903

Outsiders judge Christian Scientists and Mrs. Eddy only from their failures. Would they think it fair if we judged them only from their failures?

1904

BRIGHT DAWN

It was my duty a few winters ago to get up very early in the morning to see my son off to work. After he had finished breakfast and had left, it was still dark, and quite a time before daylight. I then loved to go up in an eastern room for my morning meditation and to have the privilege of seeing the sunrise.

My home being situated almost at the top of a hill, the view from this room is beautiful; down over the city, built on the sloping hills, and with its many church-spires pointing heavenward; over the Delaware River, as it broadens out toward the bay, while beyond lies New Jersey, with its white, sandy coast, its villages half hidden in groves of trees, and then a sweep of the horizon from northeast to south. It sometimes seemed that I waited long for the coming of the light, but by-and-by there was the faint dawning at a point in the horizon and I knew that there the sun would rise.

I remember one morning especially. The city lay in darkness; the sky was clear but for some heavy black clouds low down toward the horizon. I waited long, but at last there was that faint dawn, and the dark clouds shifted from black to brown, then to deep purple, to violet, and in a little while to pink, the palest pink, and then suddenly, they were as molten gold; and the sun, first like a brilliant star, shot, as it seemed out of the very earth. Then the whole orb moved slowly and majestically up the sky, and it was morning, bright morning.

I likened that sunrise to my experiences in Christian Science. I was born in Denmark, in a Lutheran home, as the state church is Lutheran. I never had the slightest doubt that this church alone held the truth, yet I dared openly and in contradiction to orthodox opinion believe that all humanity would at last be saved, all be Lutherans, for did I not read, "There shall be one fold, and one shepherd?"

In 1880 I came to America. I went first to a Lutheran church, but it was not like my Danish one; it lacked the dignity of our old established church at home. I never went there again; but finding good, dear people in all denominations, I outgrew the conviction that all must become Lutherans to be saved. The different churches that I visited, however, did not appeal to me. I then took my seat in the Unitarian church, which was indeed different in every respect from that of my youth. I found I could stay there honestly, as no one ever asked me what I believed or why I was there.

I spent many quiet and restful hours in this church, although its teaching was not wholly satisfying to me. I was always looking toward the horizon for something better, for a dawn of truth, something which could not

be mistaken for truth. At last I saw a light—it was the truth as represented in Christian Science—The dark clouds of materialism have now changed hue from dark to bright gold, and here at this point of dawn the whole truth as a sun will soon rise for all humanity.

THE LOST

When the orthodox speak about the lost, it is with that meaning, that they are lost forever. But when Christ says: "Seek ye the lost," it shows that they can be found again; or he would not ask us to look for the lost.

1906

FROM WHERE COMES EVIL

As soon as we hear about Christian Science teaching and become interested, we at once seem to be very anxious to know from where evil came; and if we receive no satisfactory answer, we are inclined to think it is not worth the while to give C. S. more thought. It did not seem to trouble us where evil came from, as long as we were inside orthodox churches. We there believed blindly everything in its doctrine without "signs following"—in Christian Science we have the signs; but find it hard to believe.

1904

The greater the light I have beheld, the greater the darkness when turning away from this light.

1904

OUR CHOSEN KING

We know there are waves of light, waves of cold, of warmth, and waves of sound. Why should there not then be waves of truth and love as well? And I

think at the time Jesus was to be born into this world such waves of truth and love,—in ever-widening circles,—have spread over all the world, even if the world knew it not.

When such a wave reached the shore of my native land, the Kingdom of Denmark, it found response in the hearts of the honest people and gave birth to an historic saga, (tradition) in which I find such a deep meaning.

If we bear in mind that the Danish people at that time still believed in gods,—Odin, Thor, Baldur, Loke, and others,—and you would suppose them to be mere barbarians, you will think the saga still more remarkable.

The land had for sometime been without a king. There was strife within and without,—there was famine and disorder; the people did not know where to look for some one strong enough and good enough to be their king, and able to deliver them out of their bondage.

But one day a little ship was sighted. It seemed to steer right toward the land, but no man was to be seen on the ship.

So they went out to take possession of it.

There in the stern of the ship was a beautiful infant boy, peacefully asleep on a sheaf of wheat. The people thought the child was sent from the gods, so they took him in, laid him on a shield, and lifting him high over their heads, proclaimed him their king.

They gave him the name “Skjold,” which means shield; and they reared him with great care and love.

In time he became indeed a shield to the land. He proved the wisest king and law-giver.

Such compassion did he have for his people that he paid all the debts of the poor; the sick were taken care of; and there was peace and prosperity in the land.

I think this saga is symbolic of all ages and all peoples.

Nations and individuals have time and again such ships with a cargo of great price come to their shores; but in many instances they, or we, let them pass by unheeded.

As for Christian Scientists, many were long in the land of sin, sickness, and sorrow, spiritual famine and death, and did not know where to look for help,—for something or someone strong enough to deliver them from bondage.

But one day—not so very long ago,—just such a little ship, the Christian Science ship, came to our shore.

Love and healing was the breeze which filled its snow white sails. The Prince of Peace, the Christ Child,—Truth resting on a sheaf of wheat (a promise that our starved souls should be filled). And we thought the child sent us from God, and took it and proclaimed it our king.

But that is not sufficient. Are we rearing this child with care and love, so it some day will grow strong enough to be our Defender and Deliverer? Are we as loyal to this—our chosen King of Truth—as were those Danish people, almost two thousand years ago to that infant boy they had proclaimed their king?

Colorado Springs,
September, 1904

“THAT WHICH A MAN SOWETH, THAT ALSO
SHALL HE REAP”

I always thought I understood the meaning of above saying—I knew that when a man committed a crime he would be punished accordingly,—if found out. But,—he was not always found out!

So here, as in many other cases, seemed exceptions to the rule.

But now, through Christian Science, I understand the whole overwhelming, but at the same time re-assuring, meaning in those words. We know that if we sow a seed of barley we will reap barley; of oats, and we reap oats, and so on. There is no instance where a seed does not bring forth its own kind.

There is no man dull enough not to know it. And what would the result be if it were otherwise, if we never could depend upon what would come up after our sowing? All would be utter confusion and instability.

The same law must hold good in what we think, in what we say, in what we do. But did we ever realize it?

Is it a wonder then that some lives have been unstable and confused?

While we were sowing unkindness, envy, hatred, conceit, selfishness—we were all the same looking for health, happiness, and prosperity.

When we want a beautiful and peaceful home (and who does not?) we must sow love, unselfishness and forbearance: from nothing else will or can we reap harmony.

In our old way of thinking, everything, pertaining to health and happiness, came in a quite hap-hazard way. We did not think that God's laws held good, but for the crop we gathered and put into our barns.

Now, if we do not exactly reap to-morrow or even next year what we sow to-day that does not mean that that particular seed will not give us back of its own kind.

Wait! the harvest will come sooner or later,—for good or for evil.

I have in my possession an ear, or rather three ears

on one stalk, of wheat, grown from a grain of wheat taken from the hand of an Egyptian mummy. It took time for that grain to sprout. It took thousands of years—but it sprouted in due time. It gave forth of its own kind, this special grain, not one ear to the stalk, but three. It gave forth an hundred fold.

February 8, 1904

(You, Sonnin or Tulla, will find this grain of wheat in my tortoise-shell lined snuff box,—not that I, your Mother “snuffed”—the box has belonged to your great-grandfather Hans Christopher Sonnin.)

A LEGEND FROM NORWAY

(TRANSLATION, FRAGMENTARY, FROM MEMORY)

“THE CHRISTMAS ROSE”

It is the superstition in Norway that every Christmas night at twelve o'clock, high up in the Fjelde (mountains) the wonder of summer will break forth, and for one brief hour everything up there will be as beautiful as a Garden of Eden.

Long, long ago, there lived an old pious prior in a monastery down in the southern part of Norway. This good old prior believed the legend, and had long wished to see this wonder of summer at Christmas time.

So one Christmas, he decided to go up in the mountain, led by an old peasant woman who said she had seen the wonder, and she could take him to the very place.

As the prior was very old, one of the younger brother-monks went with them, although he thought the whole thing extremely foolish, if indeed not wicked,

and contrary to all things he had ever been taught in the Christian faith. But he loved the old prior and went with him.

With great difficulty they worked their way up and up the mountain. The wind was blowing bitter cold, and colder and colder it became as darkness fell over them.

It seemed as though they must lose their way and be in peril of falling down a steep and fearful ravine where the water was heard rushing wildly below. The old prior followed closely the peasant woman—she was certain,—she knew where she should go,—but the younger monk began to grumble, and regretted his own folly in not having tried to keep the old prior at home.

At last they reached the mountain top, but nothing was there but ice and snow,—and bitter cold and darkness, and it must be near mid-night. * * *

But suddenly there shot, like a faint dawn, through the forest, only to disappear again, * * * Again in a little while, there was a stronger light,—and stronger,—and yet stronger, * * * and it was followed by a rustling in the trees, and warmth, and balmy air. * * *

Now it was as bright as day! The snow and ice melted. The frozen water commenced to wind its way through green grass and bushes. The flowers and fruits came out in quick succession. The birds were singing, and feeding the young ones in the nests; the animals came near to them,—tame and gentle. Roses and myriads of other flowers seemed larger and more fragrant than ever seen before.

The old prior was mute in adoration and ecstasy. And now—suddenly, was an host of angels singing; and the prior stretched out his arms in joy and wonder.

The peasant woman was also lost in reverence.

But beside them stood the young monk; and he thought to himself: "All this is only the work of the devil; it can not be from God." And as a little white dove lighted on his shoulder, and bent near his ear, as it would whisper to him, he struck it, and cried aloud "Fly back to the wicked place from whence you came, and to the wicked one who sent you."

No sooner was it said, than the light began to fade;—the birds stopped singing;—the flowers wilted; the snow commenced to fall thickly;—the icy cold settled down about them; and soon everything was again covered up in darkness and snow.

But the old prior burst out in agony and said—"By your evil words, O Brother, have all these glories faded away!" And he fell down on his knees and dug into the snow with his hands, to find if possible, yet a flower under the snow.

He did not rise again. When the monk and the woman tried to raise him to his feet, he was dead! But tightly in his hand he held a black bulb.

His body was brought back to the monastery to be buried in sacred ground.

The young monk sorrowed deeply over the death of the old prior, knowing that he had caused the old prior's death by his own doubt and evil speaking.

So he took the root which the old prior had torn from the ground, and planted it in the garden to see if it would grow. For if it should grow he would then believe that the wonder in the mountain came really from God and was not an evil illusion.

Spring came, and summer,—and fall,—but there was no sign of life to be seen where he had put the root—So he had his own thoughts concerning it, and gave up looking.

As Christmas came, the monk recalled his walk

in the mountain with the old prior, and went out in the garden, and to the place where he had planted the root. He dug away the snow with his hands and what should his doubting eyes behold! A wonderful white flower, rising in the midst of dark glossy leaves.

This was indeed proof, and all his doubts vanished at that moment, and he named the flower "The Christmas Rose."

So runs the legend. This is only the frame-work of the legend. But the point is there, and I draw a lesson from it—it is this:

How often a cold word or profane, or a word of ridicule about anything (and about Christian Science especially), can make our visions of the truth, and the wonders wrought by its teaching, fade away—a blight seems to fall over our faith, and we become chilled—if not indeed dead—in our hearts.

Fortunate, if we, or those we perchance have offended, out of the cold and snow, darkness, doubt, and death, can yet grasp and hold on to the root (to the fundamentals of our Leader's and Christ's teachings) from which some day perhaps after many, many days, the Christmas Rose, the emblem here of Truth, Love, and Faith, will burst forth to life with its leaves of Hope and Blossoms of Fulfilment.

Christmas Day, 1905

PRAYER

It is often said that Christian Scientists do not pray—we do—but not altogether in the same way we used to. I did, and I do offer many a prayer of thanks, for I have always had thousands of things to be thankful for. But I also used to send up prayers of petition, prayers for material things, thinking God was so man-

like that his heart might be softened through my prayer; thinking he could, if he would, alter the order of things for my special benefit.

Now I never send up a prayer of petition, except for more love, more understanding. When I pray I liken myself to a farmer—when he tills his acres, by digging, ploughing, harrowing, and at last throwing the seed in the ground, he does not by so doing call down God's rain, sunshine, wind and dew; for all those blessings fall alike on the rocky as on the cultivated ground. But he prepares his field so as to make it fit to profit by those blessings; making it capable to bring forth a hundred fold.

So when I pray to God, I do not thereby call down God's love and care; for his love and care are forever here—emit from God, as light emits from the sun; all live and breathe in the sunshine and dew of God's eternal love. But when I pray, I am thereby preparing my own heart—am making it receptive to all God's good gifts, so they shall not fall in vain on an unprepared heart, as the rain and sunshine fall in vain on stony and barren ground.

May 9th. 1906

JOAN OF ARC

There appeared in this morning's Public Ledger—31st of Oct. 1906—two articles on the front page: one on Mrs. Eddy, the Christian Scientist leader, and one on Joan of Arc. Those articles led me to give the following testimony in our church the same evening. I write it down so my children in after years may know what stand I took at that given time; where our opponents were inclined to think that Christian

Science had received its death blow by the scathing newspaper articles at that time rampant against Mrs. Eddy.

TESTIMONY

There appeared two articles in this morning's Public Ledger—the one as you all know was a slandering and false account of Mrs. Eddy and her work. The other was a little article about Joan of Arc.

This last article ends this way: "And so this peerless maiden was put to death by a ghastly error by an age darkened, and believing in witch-craft."

By reading the article about Mrs. Eddy, we may well ask if this age has much in advance of the age of Joan of Arc five hundred years past?

Is this peerless woman, our leader, whose life-work has been to let the world know and understand that in love and truth and trust in God there is healing for the sick and sinful generation, is she faring better from this age, where falsehood and malice gladly would kill her if they could?

Well, we have all felt alike, I believe, by reading this article, and many others of the same nature which have appeared lately; but then I thought: It is just in this case as in Joseph's, when he said to his cruel brothers, "You thought evil against me but God has turned it all to good."

The Ledger by putting this article on the very front page in the first column has unwittingly done more good than harm. It was in this way brought before the eyes of all its readers. The nature of the article has its due impression on the different readers. "The unrighteous may be unrighteous still," but the righteous will marvel over the unmanliness of the reports. The indifferent may be aroused to thinking

a little for themselves. And the followers of Mrs. Eddy will love her more than ever. For how could man or woman have a friend, and not love him more deeply when seeing him unjustly abused?

I, for one, have never felt such love for our leader as I felt this morning after reading this article, with its cruel and false statement.

Oct. 31, 1906

One difference between Orthodoxy and Christian Science is this: that Christian Scientists think there is an end to Evil—to the devil and his lies. The Orthodox preach an everlasting devil, and everlasting punishment; but this is not possible, for a lie—of which the devil is the father— can not last longer than till it is found out and the devil not longer than he is believed in and feared.

1906

GOOD THOUGHTS

When God has sent us good thoughts—we should express them—have the thoughts done ourselves good, they can also benefit someone else.—We should be as anxious to express good, as we should be anxious to guard our lips from speaking iniquity.

1904

GIVING THANKS RELUCTANTLY

It is strange how reluctantly many give thanks where thanks is due, and when we as Christian Scientists give thanks to our Leader, and do love her it

seems to provoke great displeasure among people outside the church. While those same people give a most willing ear when ill is spoken of Mrs. Eddy, they seem to work themselves into a strangely disturbed state of mind when good is spoken of her. But I have also heard little dogs bark at the moon. I believe the little dog does not know himself what infuriates him, so, neither can we possibly understand why. But the moon floats on in its quiet unfailing course. So is our Leader also untouched by criticism.

What is it we as Christian Scientists give thanks for? Suppose somebody had a message of great importance to send you from afar. Let us say thousands of millions involved. Suppose the person entrusted with this message found the way too long, too dangerous, too wearisome and too lonely, and thought: "What do I gain by delivering this message? I would have many unpleasant roads to walk and perhaps even dangerous. I will just stop here and turn back." Would you thank or blame such a messenger?

But suppose she did deliver the message even at the peril of her life, would it be worth while to give thanks or not?

Christian Scientists think it is worth while to give thanks to Mrs. Eddy, who all alone carried her entrusted message through years and years, through the wilderness of human misconception, hatred and abuse, to bring it safely to the few who were found ready to understand the magnitude of this message on Christian healing of Soul and Body. She did not shrink from her task; it would have been thousands of times easier to leave the whole thing alone and let the world go its own way.

November, 1906

COLUMBUS

THOUGHT SUGGESTED BY AN ARTICLE FROM A
DANISH PAPER

“Our life is as a voyage towards an unknown land; we have not reached it yet; many think there is no land ahead, but as Columbus on his ship Santa Marie knew there must be a new land not far off; when he saw birds come flying from the west and strange flowers carried to sea by the wind”; so we know, as Christian Scientists there is a new land ahead by the signs of the time; by strange birds and flowers; the sinful made pure, the poor made comfortable, the sick healed, the sorrowing made joyful; then we know there must be life, and not death ahead; that there is land and not chaos ahead of us in the teaching of our Leader.

1906

TRUE SUCCESS

Who is best off, the one who accidentally gets the right answer in a problem of mathematics, chemistry or anything else, or the one who knows why he gets the right answer in the different problems? In this life we very often happen to get what we want in business, in health, in wealth; and we happen to escape this and that, as sickness, accidents, etc. That is why people call this life a hap-hazard thing; because they really don't know why they meet with failure or why with success. Why they are sick or why they are well. But we must know the “Why's” of all before we at all times can be sure of success.

1906

E. V. K.

HIDDEN TRUTHS

I see so much hidden truth in the old myths and fairy tales. They have come into existence from some

dim truths lingering in the minds of man from beginning of time, and then have been formed into stories—into what people, some people at least, look upon as only wild imaginations of the human brain.

Take for instance the myth about Lethe, the river which waters, if you drank from them would make you forget the past.

Is this myth not really in accordance with those words from Isaiah LXV, 17. “For behold I create new Heavens and a new earth: and the former shall not be remembered, nor come into mind.”

And is it not so that it would be impossible to be in a place or in a state called Heaven, Paradise, a place of perfect bliss, if we could remember our earthly existence with all its dark features?

1906

TARES AND WHEAT

I was reading in the 13th chapter of Matthew, the parable about the tares and the wheat; the good, and the evil—how it shall grow together unto harvest—then how the tares will be put into the fire to be burned; but the wheat to be gathered and put into the storehouse—I was from childhood taught in one of the Orthodox Churches that by the tares and the wheat were meant two different kinds of men: the good, to inherit heaven—the wicked to go to everlasting punishment.

But now this thought comes to me: no *one* man can be altogether good;—nor can any one man be altogether wicked. In each and every individual heart the tares and the wheat are growing alongside one another. What then is to be burned?—We are taught in Christian Science that *no* one can enter heaven, as long as a single quality unlike God remains in our

heart, for heaven is a place, or more correctly, a state of perfection; and we are also taught, all that is good is imperishable—then knowing, that all of us have that in us which can not perish; and also that in us which *must* perish—I think it is reasonable to believe that it is the tare *in every single heart* (be the crop small or great) that must be cast in the fire to be destroyed—and the wheat in every single heart which will be gathered into the storehouse.

I think this thought is a great deal more comforting than to think my neighbor should burn forever in a place of punishment, while I was enjoying heaven—or vice versa.

And with this thought we need not want to warn of the day of judgment; but can rather rejoice in its coming, for who would not welcome the destruction of all our iniquities, and at last stand free and unfettered?

If anybody thinks I am wrong, as Orthodox people surely will, I can only answer that one more passage of comfort from the Bible comes to my mind—it is this: “So far as the east is from the west, so far will I remove your iniquities from you——”

It does not say, we shall perish *with* our iniquities, but they shall be removed from us.

Feb. 28, 1906

OUR REAL VALUE

Every person has a certain value; but what this value is, who knows but God? The person supposes he knows himself, and esteems himself accordingly. Other people look upon him; each with a different recognition of his worth—and esteem him accordingly. But the man as he sees himself, and the man as other

people see him and esteem him, may be a very different person from what he really is.—It seems impossible to know ourselves—we have high ideals, and are blind enough sometimes to believe we are living in accordance with those ideals—till we some day are aroused by finding ourselves far from the mark. Other people can not know us; because they can only judge us from words and acts—but those do not always reveal our motives; and from motives only should we be judged, and our real value be fixed.

1907

DO NOT JUDGE

Do not judge people so much by what they say about one another, even if it should not be very charitable; but judge them by what they really would do for one another, if their assistance was needed.

People talk foolishly and unthinkingly, often saying things they do not mean; but when it comes to the test there is more kindness in their hearts than even they themselves know.

1907

GOD'S VOICE

I have heard people say "God never spoke to man in a human voice. It is foolish to call the Bible inspired, and really that book doesn't mean anything to me."

It should! Every man, when he thinks or talks, gives expression to either good or evil, to truth or untruth. He is either a mouth-piece of God, (Good,) or of the devil, (evil.) When he therefore speaks good, it can be said he voices God, and therefore, every good word in the Bible or out of the Bible can be said to be from God, and therefore good to listen to and abide in.

God, or Good,—expresses himself, or its self,—

through man—and every man or woman to-day, as well as the prophets, the psalmists, Solomon, the philosophers of old, the poets, Mrs. Eddy, or anybody else who is good voices God.

Where would we have been to-day if all those good men and women had not talked, but kept their thoughts to themselves? Are we not all better off by all the good said by men and women? Are we not better off by having the wonderful words of the Bible, no matter whether you call them inspired or not inspired?

1907

Looking constantly on the shortcomings of our fellow man we will at last be unable to see his good points. This attitude not alone hurts him but ourselves as well.

July 7th, 1907

Small wonder that we, at least some of us, reflect God so poorly. How could we reflect God as long as our spirits are thrust hither and thither by all sorts of disturbing and conflicting thoughts. We are disturbed by fears of all kinds: fear of sickness and death, fear of lack of supply—disturbed by all kinds of worldliness: vanity, jealousy and selfishness and a host of other thoughts. Have we not even in our material experiences ample proofs of the necessity of being still, if we want a perfect reflection of something, be it through ear, eye or speech.

Only the still waters give the true reflection of the surrounding scenery.

We only get a true negative on the smooth surface of the sensitive plate held motionless in the camera.

We only get sounds perfectly imprinted on the

smooth surface of the wax cylinder used for the phonograph.

Echo only answers true and clear on perfectly calm days.

And so our souls only reflect God, (Good,) truly when quiet.

1907

GOLIATH

I love the story about Goliath and David. How the seeming weak conquered the seeming powerful.

We have all one time or another, or perhaps at all times, a Goliath who challenges us to fight him.

I suppose there is no man or woman who does not look upon their different shortcomings or sins as powers they would like to conquer. But some think it is hopeless to take up the fight; others take it up but are not victorious. Why? Because they fail to meet the Goliath as David met him. David said: "You have come to me with spear and arrow; but I come to you in the name of the Lord."

In other words he came trusting in the power of God. He did not depend on his own will or strength. And that is often the only weapon man uses in fighting against sin of all kinds.

August 23rd, 1907

TRUTH

Truth which is at all times absolute, can be likened to a straight line. The least curve in the line, and it is not absolutely straight. The least departure from Truth and it is not absolute Truth.

Falsehood is crooked at all times, and there is no standard for it.

1907

Some people think Christian Science will come to naught because once in a while some person or persons turn away from it, after having adhered to it for a time.

Did Christianity come to naught because of Juda or the doubting Thomas, Christ's very disciples?

And some people think Mrs. Eddy uses a medical Doctor, because there was such a person on the train on which she went from Concord to Boston, September, 1907. Did Christ use a Doctor because one of his disciples, Luke, was a doctor?

The same people think Mrs. Eddy must be a fraud, because some people even in Boston, so near Concord, think she is a fraud.

Was Christ a fraud because some people even in Jerusalem thought him so?

Sept. 1907

SIN

Sin plays the same havoc in our lives as a wrong figure plays in a problem of mathematics, and it is as important to have sin corrected before we can hope for harmonious life, as a wrong figure must necessarily be corrected in the problem of mathematics before it can be solved.

1906

"FREELY YE HAVE RECEIVED"

"Freely ye have received—freely give." This line from the Scriptures is constantly held by non-Christian Scientists against Christian Science on account of taking money in return for help and healing.

I will say this: Christian Scientists have received freely but they are also giving freely. Are not our churches open to every one who wishes to enter—and

receive? Are not our Wednesday evening meetings open to all—to come and hear and take? Are not our reading-rooms open six days in a week and six hours a day and with the Christian Scientist in attendance glad to give of what is asked for? And here is free literature. Is it our fault if you do not come—or come and do not take of what is offered? We give a lecture or two every year; it is free to you—is it our fault if you do not come?

Many of us here are Christian Scientists just because we came to church, to meeting, to reading room, to lectures; because we took freely of what was freely given.

And about the money question? “The harvest is great but the laborers are few,” that is why those few laborers have to work all day in the fields. Can those laborers do without housing, clothing, food, better than you? If we ask them to work for us, is it right to give them something in return or is it not? And when we do pay them, what do we pay for? For the time only; and for that they are paid scantily.

For the healing of our diseases, from our sorrows, from our wants of soul and body, whatever they may be,—from being brought out from doubt to faith, from gloom to light, from lack to plenty, from sorrow to peace of mind,—for all this not all the gold in the world could pay; for that work we must forever remain indebted.

March 20, 1907

MRS. EDDY

How is it that people who profess not to care for Mrs. Eddy or her teachings in the least, are the very

ones who want to know all about her from the time she was born up till to-day. Especially do they want to know all about her shortcomings, because they want "to get at the truth."

We, as her followers, would be more justified in wanting to know all about her, but we don't look for the truth in Mrs. Eddy's black hair as it used to be or in her white hair as it is; nor in her "gold plumbing," nor in her bric-a-brac, all of which has been cause for criticism, nor in the mistakes of her life; but we look at her work, at her teaching, and here we find ample proofs of her honesty and sincerity.

1907

ROME WAS NOT BUILT IN ONE DAY

Thousands upon thousands of those, under other circumstances most fair-minded people, say that Christian Science is a failure, because we to-day cannot walk on the sea or raise the dead, or cure every case coming to us.

Well, was Rome built in one day?

If material structures consume years and years before finished, can we expect the city of all harmony to be finished in one day?

Could there be much to a thing if we could understand it, live it and act it at once?

Everything must wait development: the seed in the ground, the bud on the tree, even the bread you eat every day of your life, has quite a process to go through from the day you put the seed in the ground till the day it is transformed into a loaf of bread for you to eat and be nourished by.

September 8, 1907

STATISTICS

Both medical doctors and Christian Scientists have their problems to solve.—The doctors have been about it for thousands of years and have not solved them yet.

Christian Scientists have been about it thirty years and have not solved their problem yet.

Is it so strange? Is there any reasonableness in accusing them of being frauds when deaths occur once in a while under their practice? And still less when statistics show: for instance in New York state alone (statistics taken from an insurance man's papers) that they among every thousand not Christian Scientists lose 10 per cent., whereas among Christian Scientists they only lose one per cent.

And that the non-Christian Scientists have been called good risks, having passed an examination of competent medical doctors selected for that purpose before they could get their insurance.

Whereas the Christian Scientists before taking up Christian Science—at least a great majority of them,—have been condemned and given up by medical doctors, but have gotten health afterwards through Christian Science.

September, 1907

“THE RATIONAL CHRISTIAN”

In the crossing of words between truth and its opposite, as it took place some time ago in one of our newspapers, of course Truth came out victorious.

As I read the “Rational Christian's” articles there were a few things I should like to comment upon.

1. If clay and spittle, as “the Rational Christian” says, really was Christ's remedy for blindness, why does the “Rational Christian” not use it himself to-day?

2. "Why do Christian Scientists eat and drink, but do not take medicine, which is only a form of food?" says Rational Christian.

Well, Christ ate and drank, altho he did not give medicine—He even ate and drank after His resurrection. As I see it, Christ came not into this world to change what we as human beings call normal conditions—He left them alone. But He came to save the world from its abnormal conditions, its sickness and its sin.

"If Christian Science heals cancer, the disease must be imaginary," says Rational Christian. Well—supposing it even is so, I should think it cause for thanks—that the patient was freed from this imaginary cancer. And why had not the Doctors told the patient that his suffering was only imaginary? It seems to me he must have been a very inferior Doctor, to give a wrong diagnosis in such a case. And where does the R. C's. logic come in—for if it is possible to imagine yourself being eaten up with cancer and other imaginary sicknesses, humanity must have a very strong imagination. Why not as well imagine ourselves well?

Our whole existence must be an illusion from the R. C. standpoint—if so I should think that even he would prefer the illusion of health, to one of disease. And why stone the Christian Scientists if they are able to lift humanity from a delusion of grief and pain to an illusion of health and happiness, and end his article with the remark "That Satan still finds something for idle hands to do!"

RIDICULED

Among the hundreds of things Mrs. Eddy is ridiculed for is this: That she puts her signature to every-

thing, she has written, and has it read every time Science and Health is used in Church or Meeting.

Well—the world is comical!

In the first place, why do all authors, artists, and others put their names under their work? I guess Mrs. Eddy's reason is just the same. And besides her work is of such vast responsibility that she must stand by her own sayings at all times. Another reason is—that there has already been another Mrs. Eddy who posed in her name—therefore, she uses not alone "Mrs. Eddy," but "Mrs. Mary Baker Eddy."

Judging from myself, if I do not put my name under my written thoughts I might in a year or two not remember if the thoughts were my own or another's.

And about Mark Twain's unmanly attack upon Mrs. Eddy, her manuscripts and her spelling. I would like to see Mark Twain's jotted down thoughts,—and have them criticised. That writer must be of slow thought whose thinking not by far exceeds in speed his writing. A thinker who has his thoughts coming fast, and wants to write them down as they come, must indeed be quick—if able to put those thoughts all correct and in school hand at the first writing.

1907

ROBERT FULTON

It was a hundred years ago last Sunday, (the 11th of August, 1907,) that the first steam-boat lay in Hudson River ready to make its first attempt in moving, while multitudes on the shore shouted themselves hoarse in ridiculing the inventor, Robert Fulton,—among those same mockers was even Fulton's own Father!

And see to-day the steam-boat and its wonderful importance.

From Fulton my thoughts turned towards the Christian Science Church,—especially the Mother Church in Boston as it towered up before my eye from my window in the Somerset, where I happened to be at that moment. That church, which was the first C. S. Church ever built—not two decades ago,—and see now the churches all over the United States. And I thought: While the steam-boat has developed so wonderfully, and carries millions upon millions, hither and thither—from shore to shore, in pursuit of material things, seeking wealth and happiness; the Christian Science Church, or “ship” has already carried more than a million souls from the shores of materiality, sin, sickness, and sorrow, and poverty, to the shore of health and happiness. If such things have come to pass in less than two decades, what will we witness when it holds its hundredth anniversary?

Boston, August 14, 1907

DEVELOPMENT

Some people, when they first get a glimpse of Christian Science through hearing or healing,—it seems so clear to them: they have received such a vivid picture of truth that they are apt to think they know it all, and settle down comfortably, thinking henceforth they are above trials, tests, or sufferings.

They don't think it necessary to read much—(in fact in some points they think they have a better and more sensible view of Christian Science than Mrs. Eddy herself). They do not go to church or meeting, or associate with any other Christian Scientists. In fact they do not think it necessary to breathe the atmosphere of Christian Science.

Then, when trials come, (as surely they will and must,) they think themselves unfairly tried; and when the healing seems slow, they say: "We have given Christian Science a fair trial; but we have been disappointed. It is not what we believed it to be." And they turn away from it—at least for a time.

While thoughts in this line occupied my mind I was busy clearing out a closet filled with an amount of chemicals, such as those used in photography.

I almost grew impatient,—handling all those bottles, bags, and boxes—and thought—"Is it possible that all those articles are necessary to bring out a good picture?"

Yes, every single chemical has its own value in bringing out a perfect picture. And I thought of the first photographs my son took as a young boy, how quickly and easily the pictures were there: how each process followed in quick succession, and then when finished how admired and enjoyed.

But those same pictures within a year or less commenced to fade away, until they at last became worthless.

Had the boy at this point said: "I will take no more photographs. I have given photography a fair trial and it is not what I thought it to be"—everyone would have called him more than foolish, for other people have succeeded in photography.—(And so other people have been healed, helped, and transformed in Christian Science, even if you have not.)

But the boy did not say so. He kept on, tried and tried again, took more pains, used more and different chemicals,—his exposures became more exact,—his developments more careful,—his work in the dark room as well as his work in the light,—his printing,—

in fact every single process, was improved, till at last he had a perfect, clear, and unfading picture.

So with us in Christian Science it is not enough to have gotten the picture of Truth flashed on the sensitive plate of our mind—it must be brought out, developed,—go through numerous processes,—dark hours along with the bright;—and cold chilling baths of doubt and fear, before the picture of Truth as presented in Christian Science is fastened in our consciousness,—clear and unfading.

July 10, 1907

EASTWARD

The old custom to bury the dead with face turned eastward, I suppose originated with the Sun worshippers. Christians also bury their dead with face eastward—towards the land where the “light of our soul,” Christ, was born.—Would we only realize how much more to the point it would be, taken figuratively, to keep our faces always eastward while alive—keep face and heart always towards the rising sun—towards light and truth; rather than place our soulless bodies in that position.

1907

GOING TOO FAR

We often hear it said: “Mrs. Eddy is right in many things, but she goes too far.”

Does she?

Should any work on Science, Music, or Mathematics be cut short, and not be explained at all because there are some people not yet out of their small tables?

Because you or I only can see so much and no more

of Christian Science, should we therefore deny that which others have grasped and demonstrated?

September 24, 1907

Mrs. Eddy's opponents have no charity for her; because she at some time has been looking into spiritualism, hypnotism, etc. But what does that matter and prove? In the first place, if those opponents were half as good as the best spiritualist, or hypnotist, they would be very good people indeed. And in the second place, Mrs. Eddy is now to-day neither a spiritualist nor a hypnotist, but the one who through seeking has found the demonstrable truth; has, by her untiring seeking and faithfulness to her ideas, enabled thousands upon thousands to take part in the blessings which follow her teaching.

She has been seeking. Is it a crime to seek after the good? We often have to seek high and low for a costly mislaid thing. When found is it therefore worthless, or the finder less to be praised?

1907

SUMMER PREPARATIONS

Some days ago I came across this in the newspaper.

"The girl who is going away on her vacation should not fail to take these few articles along in her hand-bag: antiseptic plaster, ready-made mustard plasters, a folding alcohol lamp, alcohol, small jar of boracic acid, aromatic spirits ammonia, bicarbonate of soda, warm set of underwear."

The writer seems for a wonder to have forgotten the ice-cap and hot-water bag.

I had to laugh,—it seemed so ridiculous; but think-

ing it over I was obliged to admit that this advice some years ago would have appealed to me as very a propos.

“Well,” thought I, “what would we as Christian Scientists take along?” We would take with us: The consciousness of God’s all-presence, all-knowing, all-power, all-love, and that would all combined make our baggage lighter, and more effective than all the material remedies in our already over-filled hand-bags.

1908

GOD

“I am done with the Bible and God,” I heard one person exclaim; and if we talk about a God many become very impatient; and even people with a faith in God still lingering in their consciousness do not like us to mention God.

These people say: “You cannot talk about or understand God, for He is infinite, and we human beings are finite. To think and to explain is to limit, and we cannot possibly talk about the limitless with any shadow of understanding. Therefore leave all talk about a God alone!”

Well, then there will be very few things we can talk about; we could really talk about nothing at all; for what do we understand? And what is not limitless?

What do we know about the food we eat, and its source; about the water we drink, and the air we breathe; electricity, which lights our houses, and heats them; which pulls us through space, and does hundreds of wonderful things for us? Do we know what it is, or from where it comes? Can we explain the smallest of electric sparks better than the greatest? But does that stop us from talking about them, or using them freely?

We use them as far as we understand them, and as far as we find them good in spite of their limitlessness.

Now the source of all those things, the source of light, life, air, food; the source of intelligence, love, etc., we have given the short name, "God." Is it so foolish to talk about Him? Is it foolish to trust and depend upon and love that source which supplies us daily, hourly, every minute, with life and breath and all good, even if we can not know or explain what He really is?

1908

SERVICE

I have been thinking of that word "service." We all know what it means. We call both our Wednesday and Sunday meetings "service." We go to church Sunday, and are served by two persons,—the Readers,—the rest of us are being served.

But Christ says: "It is more blessed to give than to receive."

Why then do we not give as we have an opportunity to do at our Wednesday evening meetings? Here we too have the privilege to serve—to give of our experiences. Let us do it.

August 12, 1908

REVERSING OUR VIEWS

Christian Science has indeed taught us to reverse our views on many points. We used to say: "May God be with us," and we really believed that such a prayer might reach the ear of God.

But I see now how vain such a prayer was, for can God be anywhere but with us? He cannot any more withhold his Love, his Power, and His Care than can the sun withhold its light. We live and move and

have our being in God's eternal, unchangeable Life and Love; what use then to pray him to be with us?

No: now I pray: "May *we* be with God."

And what does it mean to be with God? It means always to listen to what God, through our consciousness, tells us, and to follow only that.

1908

CRITICISM

When I, in my mind, am censuring people for not being as good Christian Scientists as I thought them to be, and think they ought to have outgrown this and that; then I stop short and ask myself: "Have I outgrown all my faults yet?"

My friends may have outgrown faults I am myself yet suffering from; and the faults they have not outgrown perhaps I have never known, consequently not had to battle with.

My friends' temptation might be greater than mine; things might tempt them, which would not hold the slightest temptation for me.

Their temperament may be as a tempestuous sea compared to my own calm undisturbed one.

We can not and must not make comparison or judge.

December 22, 1908

GOD—TRUTH

God means most to me when I, instead of using the three letters G O D, use Truth. That word, and its meaning, seems to bring to my understanding the fullest expression of what God is.

Love is also a good name for God; but we might *as mortals*, and with mortal understanding, misinterpret God's qualities by using it. Because to our human

sense Love might have some weakness in it. We could believe in a partial love; but never in a partial truth.

Truth can never be but just—love might be—might cover up my sins at the expense of another's.

Truth is absolute; love as used and understood among men is not. It may be weak and erring and still be called love. But truth is stern, unchangeable and just.

December 22, 1908

AN ANSWER TO A DANISH MINISTER'S ATTACK ON CHRISTIAN SCIENCE

A Danish newspaper for the 22d of November, 1908, was sent me recently.

I was very sorry in that paper to find an article against Christian Science; especially as the article was very unfair, and showed the writer, Provst Elmquist (an old friend of mine), did not know anything at all about Christian Science—but nevertheless placed himself in line with its opponents.

In the first place, I think it is high time for Christian ministers to keep from judging; and to judge a religious sect as "hum-bug makers," without knowing the least about the sect and its work seems to me to be a violation of that command:—"Thou shalt not bring false witness against thy neighbor."

The writer says: "More than one observer of this peculiar sect has said, 'The whole thing is nothing but pure hum-bug.'"

Elmquist himself says: "The cures which take place in Christian Science are *simply* brought about by hypnotism and magnetism."

Christian Scientists know that we are warned in the Bible against those methods; and we do not act against the Bible command, but in accordance with it.

But Christian Scientists may not wonder at this accusation—was not Jesus himself accused of effecting cures through Beelzebub?

He was misjudged and crucified when two thousand years ago he was on this earth; and he would be misjudged and punished to-day if he came to the present generation for the same reason as then:—partly by the accusers mistaking faithfulness to old views and rights; partly by the lack of fairness in judging this,—as they thought,—new teaching. It seemed new to them although as old as eternity.

So Mrs. Eddy's teachings are supposed to be new; and those faithful to the old thought consider it their duty to persecute her and those who call themselves her followers. We can stand it, for what is our offense? We obey Christ's command not alone to preach but also to heal.

Because Christian ministers so far have only obeyed the first command should Christian Scientists be called "hum-bug-makers" because they obey both?

Reverend Elmquist is also deeply offended because Christian Scientists take money for their work. Did Jesus not say: "A laborer is worthy of his hire." Meant he that the one who did the preaching only was worthy of his hire, and not the one who did the healing? Meant he that this last one could do without house,—food,—clothing, better than the former?

Neither does Elmquist approve of the many testimonies of healing which appear in what he calls our "head organ," the Christian Science Sentinel.

Do the Gospels not contain testimonies of healing? Would Jesus have spent so much time in healing if healing was without significance?

What answer gave Jesus when John the Baptist sent word:—"Are you the one we expected, or shall we wait for another?" Jesus's answer was: "Go and tell John what you hear and see: The blind see, and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised and the Gospel is preached to the poor; and blessed are those who do not take offense at me."

Could we imagine this answer to be made without purpose? No—we cannot doubt that this answer was sufficient; and neither can we doubt that John the Baptist took it as such.

So do we in Christian Science feel assured that our faith in Christ is not in vain, when we by this faith also to-day see sickness and sin disappear. And we know we have a right to trust that death,—“the last enemy”—some day shall be conquered too; even if Elmquist doubts it.

After Elmquist has finished his article about what he supposes Christian Science to be, he goes on saying:

“This so-called Christian Science is a new religion. It came to existence in America in our time, and counts thousands—(he might well have said millions), of members there. It is now from there spreading to the European countries, and has also reached Denmark to *bless* our people.”

He knows not what true word he uses when he says “bless” although he uses it mockingly. It would indeed be a blessed day for Denmark if all its people had their eyes opened to the gross deception of material life. And if they would turn more toward the spiritual things, and use spirit alone as means of healing—(as

do we Christian Scientists,—with Christ as our only guide and patron), they would see sin conquered—sin with all its relentless followers:—sickness, poverty, war, wants of every kind, and finally the last enemy—death.

November, 1908

WORDS AND THEIR MEANING

There is much unkind comment over Mrs. Eddy's use of words—people do not understand the wording in S. & H. and not understanding, they say the whole book is nothing but nonsense.

Why so much commotion? Are there not used any amount of letters and signs to explain Chemistry and Algebra, which to the person not familiar with the expressions, are absolutely impossible to understand?

In S. & H. Mrs. Eddy has been obliged to use common terms for an uncommon subject. She could not make new words—had she done so, I think she would have been still more ridiculed, but those terms are explained in the glossary in the same book; and anybody who cares to understand, can there find the explanation of her wording.

Aug. 31, 1908

THINKING

I am thankful that our Leader has impressed upon us the necessity of right thinking. And to-day I wonder how there ever was a time when we believed we could reach Heaven,—Harmony, in our old way of careless thinking.

We really believed we were doing the most any human being was expected to do if we had learned to

keep our erroneous thoughts to ourselves. To guard our talk was considered great wisdom.

If we had guarded our thoughts first there would have been no necessity to guard our speech—that would have been truer wisdom.

There is an old saying:—"Thoughts are free of duty," and we believed it, judging from the way we carried over the borderline of what should be our sacred thought-land, all kinds of thoughts, good and bad, alike: thoughts of criticism, jealousy, hate, envy, pride, and an hundred others.

But now, as Christian Scientists, we realize we have paid, and do pay, a fearfully high duty for such thoughts. They are paid for in remorse, sickness, sorrow, poverty, and death.

We are too apt to lull ourselves to sleep, thinking there will be plenty of time to improve. And so there is—there is no scarcity of time. We have all eternity before us; but can we afford for our own sake, for our loved ones' sake, and for humanity's sake, to lengthen the days of suffering on this earth? We know as Christian Scientists that your thinking and mine, according to its quality, is just *so* much in the scale either for good or for evil.

May, 1908

MICROBES

Humanity is so anxiously looking for, and warring against microbes, in air, water, and food—those microbes which can only destroy our bodies.

Would we only be equal anxiously warring against the microbes which infest our minds and are already unduly magnified for us in daily talk and reading matter,—especially in the profound supply of newspapers, rampant with unsound news,—news of crimes

of all descriptions, news of falsehoods about good people, and news which only tends to destroy our peace of mind, our purity of thought, and the innocence of our children.

After all sin is the only microbe necessary to war against; but that is not the work of natural scientists, it is the work of every individual.

1908.

LUKE

Some of our critics have advanced the idea that Luke went with Christ in the capacity of physician, and that it was he who did the healing.

It is really too ridiculous an idea to pay any attention to it. However, Luke must have been a wonderful physician indeed, to unfailingly heal multitudes, and I wonder why all doctors of the present date do not go back to the science of medicine as it was taught two thousand years ago, if they really believe Luke to be the healer and not Christ.

February, 1909

LOVE

Humanity seems at all times to have known that Love is the power which will redeem fallen man—even in fairy tales this is expressed. I recall from childhood a favorite and oft read tale by Hans Christian Andersen:

The devil has made a mirror through which all the world looks ridiculously comical and wicked: the straight becomes crooked;—the beautiful, ugly;—the good comical. In fact every thing looks the opposite of what it truly is, and the devil is very much pleased and amused, and he calls a number of help-mates to lift the mirror high up in the air, so they can all get as wide a view of the world as possible. And what

they see is to them so comical that they have to hold their sides from laughter. The mirror is dropped, and falls to the earth, and breaks into millions of fragments. And all those pieces fly into the eyes and the hearts of people. Wherever such a piece lodges the person becomes at once unable to see things right. And if a piece enters the heart, the heart becomes numb and cold.

Then the story goes on to tell about two little children who had been dear friends from babyhood. They are playing in a lovely little rose-garden. While playing there one day, the little boy suddenly commenced to rub his eyes and said: "Something flew into my eyes,—and now I feel something hurting my heart!"

It was fragments of the devil's broken mirror which has struck the little boy. And as his little friend wants to help him get the particle out of his eye, he pushes her away and says he doesn't like her any more—she is so ugly,—he does not want to have anything to do with her. And the roses he commences to tear from the bushes, saying they are worm eaten.

Well, as the story goes on he grows farther and farther away from his little playmate; and grows more and more unlike himself; and in the fairy tale we at last find him in the castle of the Snow Queen, far up toward the North Pole.

Little Gerda's life becomes a search for her little lost friend; and after many experiences, both beautiful and frightful, she at last finds her friend in the Snow Queen's Ice castle, where he sits, blue and shivering from cold. She finds him playing with some broken pieces of ice, trying to form them into letters,—to spell a word he dimly remembers but cannot form. Through all the miserable experiences which at last brought him to the Castle of the Snow Queen, there

remains in him a dim memory of something higher and more soul satisfying. It is Love. He tries to spell it out in the ice particles, but can never get it right. But now Gerda, his little friend, comes to his rescue; her love melts the ice around his heart—the spell is broken. He cries from joy, and the pieces of the ugly glass melt away.

Gerda's love redeemed him. Humanity, and perhaps the story teller himself, have looked upon this power of Love as a fairy tale,—as something beautiful to dream about,—but not to be used in everyday life.

But we ought to know better, for thousands have testified to the power Love has had to free them from sin and disease. Knowing this why are we so tardy to express and live Love?

August 12, 1908

H. C. ANDERSEN

How often have I been amused over H. C. Andersen's wit and fun. For instance, when I came to the story about the Snow Queen: It tells how Kay, the boy who got some pieces of the devil's mirror in his heart,—and from the bad effect of them grows cold and hard, cunning and worldly; and how he at last, seemingly tired of his own worldliness, wants to pray to God; but could "remember nothing but his multiplication tables."

I did not think till now that this was anything but amusing. But is it really not something which takes place many a time among men? They live so long, far from what they know to be right, they become so engrossed in worldly matters and worldly gain, that when adversity meets them and they really would like to turn to God in prayer for help they have for-

gotten how to pray. All their thoughts have been centred so long in multiplying material treasures that they do not now understand any more how to approach God.

1908

CONSISTENCY

We must not think for one moment that by realizing, for instance, one time or another during the day that God will protect us, by repeating "God is my strength and my salvation," that by this momentary sense of protection we really are protected; if we not continually, during every hour of the day, live in a mental atmosphere corresponding to that trust we put in God at the moment of prayer.

September 26, 1908

LIKE ATTRACTS LIKE

"Like attracts like." How important then, to be always right yourself—so you constantly will only attract what is right and good; but how little heed have we paid to the world of thought.

We believed we could think whatever we pleased; it was nobody's business, and what harm could it bring upon anybody?

Oh yes, it harmed not alone ourselves, but it harmed many others because by thinking wrong we were both nursing that which, leaving our thoughts, found lodgment in some weak fellow being's mind; and attracted to ourselves some other person's wrong thoughts.

The harm of wrong thinking is working both ways—harming both ourselves and others; we cannot think any thought which has not its effect, for either good or evil.

With good thoughts we benefit the world, with bad thoughts we only swell the already overflowing streams of evil.

December, 1909.

MRS. EDDY'S REPLY

It was last summer a year ago when our Leader, Mrs. Eddy, had again been heartlessly criticised, and some friend wanted to proffer to her their sympathy, that she replied: "Those things will cease to be, when they have ceased to bless."

These were the greatest words she ever spoke. She, whose whole life was devoted to work for the good of humanity, who did it with a love as great as any Christian could ever show; she, who never was known to answer back in anger any one who insulted her; she, whose work was done unceasingly, and in silence and in patience,— that she should admit that she still needed discipline!

What about us? In our foolishness we often think we have outgrown the necessity for trials; we think we are often unduly and unjustly criticised,—that we could do without a "thorn in the nest" to spur us upward.

Let us keep our Leader's words before our minds, both as a reproach and as a comfort. Let us in all kinds of trials, whether it be unjust criticism, sorrow, or sickness, know that those words hold good also for us: "Those things will cease to be, when they have ceased to bless."

December 7, 1909

DARK FACES

A lady once told me that she had been in a street-car with one of her grandchildren who never had seen a col-

ored person before. Looking at such one sitting in the other end of the car, the child asked: "Grandma, what is that over there?"

"It is a colored man," she answered.

"Oh he is so dark I can not see him!" the child exclaimed.

I can fancy the child has been looking and looking into that face, trying to penetrate the dark mask to find the real man.—

I drew a lesson from that—and wonder if the truth about ourselves—as God's image is not likewise somewhat hidden behind a mask more or less darkened by error.

We look and look into one and another's face to discern what is really in that face.

Can we always find out by looking? Is the mask not often too heavy to look through?

We may flatter ourselves that our consciences are not as dark as others: being thankful we are not murderers, thieves, drunkards; but in the sight of God it may well be that selfishness is a worse sin than drunkenness, jealousy worse than theft, and slander worse than murder.

Slander at least is more far-reaching and cruel in its effects; and may hide our true countenance behind a darker-hued mask than that of any Negro.

But I am thankful to our Leader, who has taught us that behind the mask, be it ever so dark, God's true image must and will some day be revealed.

1909

A STRANGE MOVEMENT

The following was found in a Danish paper this summer, 1909:

"A strange movement, the Emmanuel Movement,

has been set on foot in Boston by an Episcopal minister, Dr. Worcester, in the Emmanuel Church there. Noticing the healing brought about by the members of the *so-called* Christian Science Church, Dr. Worcester has commenced treatment of nervous diseases by spiritual means; *but* all on a foundation of faith, and in a *sound* Christian way——.”

Well, those words: “but on a foundation of faith, and in a sound Christian way,” seem to indicate that Christian Science healing is not sound, nor done through faith in Christ.

Linking this statement to Provst Elmquist’s sharp and blind attack on Christian Science, as it appeared not long ago in the same paper, shows that some Danish people do not look at those movements—the Christian Science and the Emmanuel Movement,—in a fair or even reasonable way.

When we look at both, we see surely some difference in their methods; but why the Christian Science movement, which appears to be the incentive of the Emmanuel Movement, should be unfairly criticised, and the Emmanuel Movement praised—why the first is called humbug, and the last—“sound and Christian,” is more than I can understand.

In both Movements cures are effected.

The Emmanuel Church admits it has derived its incentive from Christian Science; but “has improved upon its methods.” In what way?

Dr. Worcester admits himself that his healing is brought about by suggestion, hypnotism, medicine, faith, and prayer, combined; and that only nervous patients are reached, and only nervous patients taken, such as come with a Medical Doctor’s diagnosis.

This is certainly limited, and can we imagine God the healer as limited?

We Christian Scientists at least believe in God's all-power.

Does Dr. Worcester, as a Minister of the Gospel, believe the statements in the Scriptures concerning God? And does he think the attributes given to God true and fitting?

What are those names and attributes?—"God," "Father," "Creator," "Lord," "Friend," "my Help," and "my Salvation," "my Strength," "my Rock," "my Defense," "my Shield," "my Buckler," "my Refuge," "my Fortress," and many others. He is claimed to be: "Life, Truth, and Love." He is "all just," "all wise," "all good," "all knowing," "all present," and "almighty."

Should the healing in Christian Science, brought about by trusting in this Being, be called "humbug?" and "fraud?"

Can we imagine such a God being incapable of healing those children who trust Him? That it should be necessary to call in the Medical Doctor with his medicines or to resort to hypnotism, suggestion, etc.; and then, after all, only be able to secure help and restoration for the nervously afflicted? Is God the Father of only the nervous?

Can this healing of the Emmanuel Movement, brought about by the mixture of medicine, hypnotism, suggestion, and prayer, be earnestly said to have advantages over Christian Science methods; can it in earnest be said to rest upon a sound Christian basis? And be an improvement upon Christian Science?

In Christian Science there is not used any material means or human will-power, nor suggestions. Christ is our example; He did not use material means, neither did he teach his disciples to use any, and He did not only heal the nervously afflicted, nor those who came with

the Medical Doctors' diagnoses. Nevertheless when following his example we are judged—"unsound, prayerless, and un-Christian."

But after all, what does it matter what our opponents think and say? What would it matter if people disagreed about the substance of the sun? Its substance will remain the same.

So with Christian Science,—its substance is Christ, Love and Truth and will remain so, regardless of any human opinion to the contrary.

August, 1909

FREE AND FREELY

When Christian Scientists take pay for their work, our opponents, who are often medical doctors and ministers of the gospel, are very provoked; and will quote from Matthew x, 8— ". . . freely ye have received, freely give." Then they think, "That is something which cannot be gainsaid."

But I will say: "Are those two words, 'free and freely' not different in their meaning?"

Can we not say about the minister of the gospel that he gives freely of his thoughts; and what he considers the truth about the Scriptures? Of what use would he be as a preacher of the gospel if he did not freely express himself about the truth? But does he give his sermon free of charge? No. He has his salary.

The same with a medical doctor, he gives the world freely from all his knowledge of medicine and hygiene. What would be the use of his knowledge if he did not use it freely in practice? But does he do it free of charge? No—he takes his pay; and nobody thinks that is wrong; he must have something to keep up life.

And Christian Scientists do exactly the same. Do

the minister and the doctor think that the Christian Scientist can live without food, drink, clothes, house, etc.?

A Christian Science practitioner devotes more time to the healing work than a medical doctor, and vastly more than a minister of the gospel, and surely is worthy of his hire."

January 5, 1909

TRANSMISSION

Music can be transmitted through mechanical mediums to any number of listeners, in any part of the world, and is by those listeners heard more or less perfectly,—according to the faultlessness of those mediums through which it is transmitted,—so I liken our Source,—God, the perfect All—harmonious,—to be transmitted, made manifest, reflected, or whatever you call it, through us, through human individuals; but the manifestation is more or less perfect, according to the pureness of the individuals.

Some may be pure enough to give a comparatively beautiful reflection; others, who are not so pure, give a less true reflection; and some give an absolutely distorted reflection of the true God.

Denver, Col., February 14, 1910

PERVERTED SENSE

If sin, as some people think, is essential and necessary for offsetting and appreciating the good, I will ask if a rotten spot on an apple makes the rest of it taste better, makes the apple more worth eating? Would the general beauty of a human being be more appreciated, if that special person had a cancer somewhere hidden.—So with communities, should it be necessary to have

plague spots all over it, to appreciate the good in it? And if so, are those same people, who believe in the necessity of sin and evil, willing to be those unfortunate ones who, by their sins, badness and ill conduct, are offsetting the good? No! every one is more than willing to have those qualities manifested in others rather than in themselves.

1910

SIN THE CAUSE OF SICKNESS

When we as Christian Scientists insist that sickness and poverty and sorrow are the results of sin, our opponents call us foolish.

“What sin has a little child committed, for instance, that should make it sick?” they argue.

The child has committed no sin whatever! But, in the first place, have we not the Scriptures which say—“The sins of the fathers, etc.” And from our own observation, do we not see that a good seed, fallen in a field thick with mildew and rust will not thrive, but will also gather mildew and rust?

So it is, the seed might itself be good, but the condition of the field in which it falls is not. And whatever we plant in that field is more or less under its bane.

As with children, so with us; it is not always sins committed by us directly from which we suffer, but from the universally tainted atmosphere, for which humanity itself is responsible, and in which the innocent with the guilty must live and suffer.

April, 1910

ANSWER TO ONE WHO CALLED IT PREPOSTEROUS OF
CHRISTIAN SCIENTISTS TO SAY THEY CAN HEAL
THE SICK AND SINNING

First of all the Christian Scientists do not claim, that they personally perform the healing.—Second can anybody, any human being, understand the mysteries of Life—even as found in the tiniest grain? Do we from that reason leave it unsown? Is it preposterous of the Farmer to sow the seed and expect it to sprout? No; he sows it and finds it most natural that it grows. He has seen it repeated so unfailingly, that he would wonder more if it did not grow; if he has performed his work of preparing the soil systematically and according to law. So the Christian Scientist by following a line of Thought of Truth and Good, has experienced that those thoughts create conditions in the human mind, before which sin and sickness disappear in the one who honestly looks for healing of mind or body. But to explain the mysteries of healing by the power of Truth, would be as impossible as for the farmer to explain the mysteries of growth in his grain.

June 30, 1910

ATMOSPHERE

As the rays of the sun only can send warmth, light and life to our earth, on account of the atmosphere which surrounds it—as the earth would be cold, and dark and lifeless without this atmosphere; so the human heart is often insensible to the influences of truth and light, because it lacks the atmosphere through which truth and light become lifegiving. What creates this atmosphere? I am sorry to say; too often want, suffering, sorrow and tears.

New Year's Day, 1910

MRS. MARY BAKER EDDY

Our critics ridicule Christian Scientists at all times; but especially if any one calls Christian Science a "new religion."

Well,—why do we call America a new world? Was it because it sprang into existence when Columbus discovered it? Had it not existed as long as the rest of the earth? So with Christian Science. All science has existed through all eternity; but it has not always been explained, or it has been explained and the explanation lost or misunderstood.

Why fall upon and try to tear to pieces Mrs. Eddy, the one,—in our time,—faithful servant of God who, seeking for the healing power or healing science, found it and gave it to us?

We should think from the way she is persecuted that she had spent her time in looking for some vile poison, and having found it, scattered it broadcast with evil intent.

January, 1908

LOVE FOR GOD

How can people be expected to love God who, to us, as a person, is absolutely incomprehensible?

But call God "Good," (All-Good, The Good), as we do in Christian Science, and we see how possible it is to love Him, and wish to serve Him alone.

Even if we in our weakness do not do it, we can at least see that the command to humanity: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength,"—is not unreasonable.

October 10, 1910

FOCUS

Mrs. Eddy has perhaps never said a word, nor made a statement of truth, which has not already been stated before; in fact we are continually, in our reading of good books, listening to lectures, sermons, etc.; striking wonderful sayings—good and to the point—well worth remembering; and many we do remember and are benefitted by; but being ever so good and in accordance with truth, they have been too scattered to carry strength enough to be an ever present uplift. As the rays of the sun only have power to give light and heat and life to our earth, because the rays are gathered and focused through the atmosphere; so truths must be gathered and concentrated through an atmosphere before they become a lifegiving power. Our Leader, in contrast to humanity at large, has been the one watchful and faithful enough at all times to listen to the voice within; who by her constancy to principle and love for truth has created round her soul an atmosphere, calm enough and pure enough to receive the scattered truths, gather them and give them out freely for the benefit of humanity.

June, 1910

Would there be any who were not healed of their diseases, if praying God to heal them were sufficient?

No. Everyone would be healed, for I am sure everyone has sent forth fervent prayer for healing either for themselves or others.

But praying is not enough. We all should realize there is a condition; and do we not name that condition each time we repeat the Lord's Prayer?

“Forgive us our debts as we forgive our debtors.”

But have we really and truly forgiven all our debtors? If not, why expect answer to our prayers?

1910

We can never speak of: Evil, death, hate, disease, lies, jealousy, poverty, darkness, weakness, insanity, selfishness, greed, cowardice, etc., as something which can be lost,—those are negatives! and not worth having anything to do with.

But we can say we have lost: Life, love, truth, health, strength, sanity, courage, substance, light, etc., because those are positives; and all worth possessing. In Christian Science we call the negatives unreal—and the positives real.

1911

HATE AND LOVE

Do not the 25 to 27 verses from the 14th Chapter of Luke show clearly enough, that the word "hate" as used there, can not have the same meaning as we usually connect with hate? Also the word "love" as used many places in the Bible can to my understanding only mean "charity." It would be possible to have charity for all, even for our enemies; but love, as we use the word in connection with our feelings for parents, children, brothers and sisters, we can not possibly have for everyone.

1910

THE UNKNOWN PURPOSE

Often the thought comes to me, as to many others, I suppose: Why am I here? Why this monotonous rotation of days, with their numerous small duties? Do I serve any purpose? Is my life even as useful as a

laborers, who "digs in the ditch, to be able to earn money enough to buy food enough to get strength enough to dig in the ditch."

Well, then I look at the clock on my mantle. If that could express itself, it would possibly think that existence was very monotonous and without a purpose: going on, striking the hours from one to twelve, over and over, from year to year. Can I do without that clock? No!

Perhaps then also I am serving a purpose in life. I may be an indispensable something, however small. And the only thing for me to do is to strike true under all circumstances.

April 6, 1911

GOD'S NAME IN VAIN

"Thou shalt not take the name of the Lord Thy God in vain."

I used to think this Commandment meant that people should not be profane nor use God's name carelessly; but now I feel that it means we shall not call ourselves "Christians" without living up to all this name implies.

February 8, 1912

RESPONSIBLE

We who take the name of "Christian Scientists," and do not live up to the demands of Christian Science, are perhaps doing the cause of Christian Science more harm than its opponents ever will do.

February 8, 1912

OBEDIENCE

In music as in all other things Obedience is the one thing needed and necessary if we will gain perfection, gain harmony. It impressed itself upon me, as I sat last night down at St. Augustine, Florida, listening to an orchestra. I thought what would the orchestra amount to if every one of the players were not absolutely obedient to the leader.

The leader takes infinite pains in instructing the players—even this evening, between the parts, I heard him give advice and instruction, and every one in the band had his eye and ear on the leader, intent on doing as he told them. And the result was perfect harmony.

Now I am sure both leader and musicians found it worth their while to do all in their power to bring perfect harmony into the music.

But those same men leaving their instruments, go out in the world and pursue health, happiness, and pleasure for soul and body, and wonder why they often find neither real pleasure nor real happiness nor real health.

How can they think to find what they seek, while they will permit many wrong thoughts, feelings and acts, to take possession of them; while they do not give a thousandth part of that care to their thoughts and lives, that they give to their music; while they do not listen half as intently to the voice from within, as they listen to the instruction of their musical leader; while they do not obey the simplest laws of God; while they do not think it worth while even to try to be obedient to what they know God demands from them.

Will we never understand that there is as well a law for our thought-life as for everything else in this material world.

Feb. 1, 1912

ETERNAL GOD

Those orthodox persons who admit God to be infinite, eternal; and at the same time believe the human race to be God's *only* offspring; believe the human race, and the universe, are only dating back 5000 years; I wonder what those same people think God has been doing before the creation of the universe. Has He been living all alone in a vacuum?

March 5, 1914

HOPEFUL

We are awakening! and the world will soon attain loftier ideals; they are already made manifest in:

1. Single tax: The most ideal form of government.
2. The aeroplane and wireless: The most ideal and loftiest attainment in material science.
3. Christian Science: The most ideal form of religion.

On board Hellig Olave.

November, 1913

When I look at the chart of the Marconi-system here on the steamer, Hellig Olave, and see the numberless lines crossing and recrossing space; and know each line is a way for thought, sent from somewhere to somewhere; and realize that all those lines on the map are only an infinitesimal number of thought-lines forever crossing and recrossing space—then I thought what an eternal crossfire of thoughts we live and move in. Are we outside their influence? I do not think so. I think we are influenced more than we dream of by others' thoughts—at least those thoughts we are *attuned* to. Therefore to have our minds tuned right is one of our greatest duties. And nobody knows what each of us could accomplish if our minds were only attuned to the good.

Hellig Olave. Nov., 1913

RELENTLESS

God, who is Love, could not be relentless we should think.

But, as there is no place in Heaven where the slightest shortcoming could have room,—and as we all want heaven—God (Good) must in correcting our mistakes seem relentless.

The principle of mathematics which is all perfect is also relentless in so far that the slightest mistake makes the whole problem wrong. Would we resent to have it corrected?

June 17, 1914

COMPOSED

I have heard people remark: “Why do Christian Scientists as a rule look more composed than most other people?”

I should say it is because we have been taught that God is the unchangeable principle of Life, Love and Truth; so we have nothing to fear—we know that working with that principle we must win.

A builder of the most wonderful and difficult structure can feel composed, because he works with the principle of figures; and knows from the beginning that he will succeed; every stone is laid in accordance with the law of mathematics.

Now as individuals we may not all know enough of mathematics to build wonderful structures, nor have we reached that point of understanding of Christian Science always to keep well, free and prosperous. But we look at those others ahead of us; and take courage and comfort; and are composed.

1915

CHANGED IDEA

With our changed ideas of God as a personal Father, somebody thinks that we as Christian Scientists are left very much alone in our troubles and sorrows; and wonder where we turn for comfort and consolation. Our answer must be, that by thinking, living and acting in harmony with the principle we name "God," we have all the combined forces of good with us—and we then live within a stronghold where no evil will have power over us.

Sept. 28, 1915

In Christian Science we do not believe in unmerited forgiveness; but in trying to live so that no forgiveness is necessary; for only so can we reflect all good, reflect our creator's qualities and be "perfect as He is perfect," That is the final!—it may be far off yet; but it is to be reached sometime and somewhere or it would never have been asked of us.

1915

"I SHALL BE SATISFIED WHEN I AWAKE IN
THY LIKENESS."

It is the way in this life, that nothing really satisfies, there is an ever recurring hunger. Sometimes we call this hunger normal, but other times abnormal, as in the drunkard, the sensualist and others. There is to-day an abnormal appetite for being entertained—and people flock to moving-picture-shows—to see what? to see something which will satisfy?

Oh no—The gruesome, as most often is thrown on the screen, can not possibly satisfy; but it gratifies, for the time being, their abnormal mental palates; and the

desire for seeing more and more of the gruesome, grows upon them as a disease.

There is also forever a desire for time to pass, and pass quickly, as though we thought that to-morrow would bring something more worth the while.

Our babies we love and adore; and perhaps no other joy can be compared to holding the baby in our arms—but nevertheless, when it is new born, we long for the day when it will smile—when smiling, we wish it soon could sit up—then talk and then walk by our hand; but soon we wish it would walk alone without holding onto our hand, so that hand could have time to do something else. Then we soon wish it would be old enough to go to kindergarten—then to school—in fact grow up—and when grown up we regret it is not a baby any more.

Does the beauty of nature satisfy? No; the more wonderful and glorious, the more it seems to create a longing for something—we do not know what. And so forever—a never satisfied hunger.—Can this condition be something God has planned for his creation? Has he meant this mortal existence to be only a great delusion? Impossible! The wrong must be with ourselves; we are blind and deaf to the realities of being, we only see and hear the flashes and clashes from without, and forget to give heed to the “voice within,” the voice which bids us to wake up!—Not before we wake up, and see God as he is, will we know the real meaning of life; not before we wake up in his likeness shall we, or can we, be satisfied.

Feb. 2, 1916

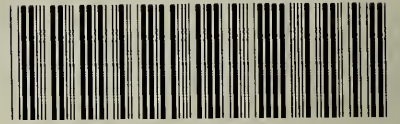
E. V. KREBS

Deacidified using the Bookkeeper process
Neutralizing agent: Magnesium Oxide
Treatment Date: April 2006

Preservation Technologies

A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS



0 017 648 732 A

